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grand-niece of his father's employer, bequeathed the Lara Fund, amounting to about £40,000, to the Synagogue. Benjamin Lara's brother Aaron married Rachel D'Israeli, half-sister of Isaac D'Israeli, and aunt to Lord Beaconsfield.

I hope I have said enough to explain who was the mysterious English Jew whose epitaph Dr. Kaufmann has discovered in Vienna. At least, I have shown that he belonged to one of the leading Anglo-Jewish families of his day. A full account of the Jessuruns will appear in my "Genealogical History of the House of Mendes da Costa and allied Families," which will form an early instalment of the work on *Anglo-Jewish Family History*, on which I have been so long engaged.

LUCIEN WOLF.

Jehuda-ha-Levi on the Dogmas of Judaism. — In the brilliant and original seventeenth section of the third book of his *Kuzari*, in which the Rabbi (for the Chaber is nothing more nor less than a Rabbi) explains the deep meaning of the Jewish prayers to the king, Jehuda-ha-Levi enumerates the dogmas of Judaism according to his own reckoning. The passage in question is a most important one, although, as is usual with him, we find it thrown into the form of a casual observation. It has remained hitherto unnoticed, because Jehuda's translator, Judah-ibn-Tibbon, has, as it were, lost it among other materials.

The poet-philosopher treats of that impressive passage in the daily morning prayer, where the magnificent expression of our belief in the unity of God, the "Shema Israel," is preceded and followed by benedictions, which appear like ante-chambers leading to the inner sanctuary of monotheism, to the great watchword of the שמע. These two blessings, *וְיִצֵר הַמְּאֹרֹת*, and *אֱהָבָה רַבָּה*, mark the one the casting off of every trace of idolatry, the other the perpetual remembrance of God's election of the people of Israel. Here every heathen tendency to deify natural phenomena and natural objects is for ever disavowed. Worm and sun, before the Supreme Being of equal value and dignity, are alike cited as witnesses of God's creative power,¹ so that man's admiration of the heavenly bodies is checked by reference to the great First Cause of all. Here the believer is made aware of the greatest wonder of the system of the universe—the fact that man has been found worthy to receive the revelation of the highest truth, to be, as it were, the mirror of these spiritual luminaries of heaven upon earth, which reveal the Deity to mortal eyes. Passing thus rapidly through nature and history, we reach the passage in the ritual in which the unity of God is proclaimed in the old sacred form of the Shema. Next we read the extract from the Scriptures, which pledges us to accept and obey the divine law. With the proud and joyful consciousness of the well-spring, from which our doctrine flows, we next eagerly proclaim the declaration *אִמֵּן וַיְצִיב*, which ends with the solemn pledge that the law, which the fathers obeyed, shall be held sacred by their children from generation to generation for ever and ever. Then the believer, as though once more clearly to impress on his mind the precious teaching of Judaism, again surveys the dogmas, in which its belief is fully comprehended (and here I cite Jehuda-ha-Levi's own words), namely, the conviction of the existence of God, of his eternity, and his guidance of our fathers, of the divine

¹ Compare Schechter, *Jewish Quarterly Review*, I., pp. 59, 60.

origin of the law, and of the proof of all this, the pledge or token of its truth, the exodus from Egypt, all of which we find summed up in the prayer, that begins with *אמת שאתה ה' אלהינו*, continues, according to the Sephardic ritual with *אמת מעולם היא שמך* and *עזרת אבותינו*, and ends with *אמת ממערים נאלתנו*. Thus each of these great religious truths is solemnly ushered in with a special *אמת*, a special declaration of faith, as though the order of the prayers had been arranged to indicate the special importance of the thoughts in which Jehuda-ha-Levi beheld the dogmas of Judaism.

I have neither added to nor amplified, but have, on the contrary, given but an inadequate representation of the pious admiration which animates our thoughtful author in his explanation of these prayers. This interpreter of mediæval Judaism is so laconically sparing of words, that he seems in his writings to have left us merely the key to his thoughts, which it then becomes our business to unlock and explain.

The clear introductory words in which Jehuda-ha-Levi sets forth his list of the dogmas of Judaism have been not exactly misunderstood by Judah-ibn-Tibbon, but, at any rate, so rendered in his Hebrew translation (which and not the Arabic original is the text now universally read) as to lead easily to misunderstanding. The Arabian original runs as follows¹ :—

הם יצדד תלך אלעקאיד אלתי בהא תתם עקידה אליהודה

Instead of translating the common word *עקידה* by *אמונה*, as was correctly done by all subsequent translators, Ibn Tibbon, in accordance with its etymology, kept servilely to the root of the word, and translated it by *קשר*. The misapprehension of the passage was thus decided. Thus Cassel, Ed. 2, p. 220, speaks of “bonds” which hold Judaism together, and even the pupil of Frat. Maimon Jacob b. Chayim, called Vidal Farissol, in the year 1322 explains the passage in a similar sense. *אשר בקשרי ההם*

ישלמו קשרי היהודים ואפי' הם מפוזרים בכל הארצות (Cod. Halberstamm, 274). He had indeed already found the incorrect reading in the words of Judah-ibn-Tibbon. They ought, according to the old MSS. fragments of Halberstamm's, to run thus (No. 139), *אשר בהם ישלמו קשרי דת היהודים*,

The belief (1) in God; (2) in his eternity; (3) in his providential guidance of Israel's history; and (4) in his revelation, are the four dogmas, in which the most national of all Jewish thinkers recognises the shortest exposition of Judaism.

DAVID KAUFMANN.

What was the Word for “Unhappy” in later Hebrew?

(Baruch ii. 18.)

A certain sentence from the penitential prayer of the exiles, in the apocryphal Book of Baruch (a prayer, by the way, composed quite in the later Muzio style), has always been the despair of translators and commentators. According to the received version of the LXX. text,

¹ Ed. Hirschfeld, p. 166, lines 6 and 7.